THE

Maſſachuſetts

MISSIONARY MAGAZINE.

No. 6.] NOVEMBER, 1804. [Vol. II.

EXTRACT

From a Sermon on the much lamented Death of Mr. EBENEZER GRANT MARSH, *Tutor, and Profeſſor elect of Languages and Eccleſiaſtical Hiſtory, in Yale College; who died November* 16, 1803, *in the* 27*th year of his age: Preached at Wethersfield, on Lord's-day, November* 20, *being the day after his funeral. By* JAMES DANA, D. D. *Paſtor of the Firſt Congregational Church in New-Haven.*

THE Father of ſpirits was pleaſed to endow him with a ſuperior genius, and a mind fitted for contemplation. Formed by the earlieſt education to ſtudious and pious habits, favoured with the beſt advantages for the culture of his talents, he increaſed in wiſdom and virtue, as in age.

His ſecret retirement and devotion, beſt known to Him who ſeeth in ſecret, were remarked by thoſe who guided his early ſteps.

Admitted a member of College, in his fifteenth year, his application to his ſtudies was aſſiduous and uniform; ſo that he always ranked with the firſt ſcholars in his claſs. The general tenor of his deportment conciliated the eſteem of his fellow ſtudents, and of the officers of the College.

He was graduated in 1795, and continued to reſide at New-Haven. In 1798 he was choſen Inſtructor in Hebrew; Tutor, in 1799; and Profeſſor of Languages and Eccleſiaſtical Hiſtory in 1802. His election to theſe various offices was a juſt tribute to literary merit.

Well acquainted with all branches of academic inſtruction, it was his delightful employment to imbue the minds of his pupils with ſcience and virtuous principles. He received in return, from each ſucceeding claſs under his inſtruction, conſtant teſtimonies of gratitude, affection and eſteem.

Appreciating his advantages to lay a good foundation for future uſefulneſs and eminence in life, he ſeparated himſelf for the ſearch of all wiſdom. Seldom is a good genius cultivated by ſo ardent a love of ſcience.

He excelled in the learned languages, general hiſtory, and ancient, eſpecially *oriental*, literature. By placing in oppoſite columns, in his manuſcripts, the hiſtory of manners and religious rites, in the eaſt and in the weſt, he endeavoured to make it *conſpicuous*, that they had the ſame origin. His diſſertations on the Moſaic hiſtory of creation, the origin of language, and the deſcent of all nations from one pair, evince his abilities and induſtry.

His laborious reſearches embraced the antiquities of our own country, in the hiſtory of which he was particularly informed.

He examined the principles and manners of the Moderns as well as the Ancients, and obſerved the paſſing affairs of the world.

Biography, eccleſiaſtical hiſtory, and the evidences of natural and revealed religion, he had much attended to.

On this great variety of ſubjects, he made judicious extracts from, and compendiums of, the ableſt authors. Theſe manuſcripts contain fifteen volumes, about two hundred pages in each.

He commenced his ſtudies, from day to day, with reading in his Hebrew Bible, and penning down occaſional obſervations on the original text.

Uniting good judgment with extenſive reading and a retentive memory; obſerving alſo ſtrict order and method in his literary purſuits, he had amaſſed, from the beſt ſources, rare treaſures of wiſdom and ſcience. Not fond of mere abſtruſe ſpeculations, he ſearched for uſeful truth, and that only. He was one of thoſe practical ſcholars, who value the dictates of *common ſenſe*.

His converſation had nothing contracted or aſſuming—nothing of the pedant or recluſe ſtudent. It was cheerful without levity—entertaining and pleaſing to the wiſe and unwiſe.

Conſidering himſelf as a ſteward—accountable to Him who maketh ſome to differ from others, his talents were conſecrated to the glory of God, and the good of mankind. The ſpirit of vital piety added a luſtre to his other accompliſhments. So far as a Chriſtian may be known by the uniform tenor of his converſation

verſation—ſo far as an irreproachable life lays a foundation to preſume goodneſs of heart—ſo far as we may know the moral and religious character of others, he *feared the Lord from his youth.* According to the ſentiments and example in the text,* he ſought his happineſs in the approbation of God thro' the Redeemer, a conformity to the divine moral perfections, and the immortality brought to light by the goſpel. No traits in his character could lead us to number him among the *men whoſe portion is in this life.*

As a candidate for the miniſtry, few come forward with his fund of ſcience, advantages to magnify the office, and proſpects of acceptance. His ſermons, full of thought, written in a pure, perſpicuous ſtyle, with judicious arrangement, and a proper degree of pathos, were applauded by the beſt judges, and edifying to all.

Known and eſteemed by the firſt characters in this State, he had many teſtimonies from learned and excellent men in neighbouring States. The Maſſachuſetts Hiſtorical Society lately elected him a member. In the official letter, informing him of the choice, their ſecretary writes, "Be aſſured, Sir, we have no ſmall reſpect for the character you maintain in the republic of letters." He was reſpected as far as known, and known far for his years.

Upon an invitation from one of the largeſt and moſt reſpectable churches in a neighbouring State, he had engaged to miniſter to them in the laſt vacation at the College: But the myſterious providence of God was pleaſed to order otherwiſe. Arreſted by a diſeaſe, which was attended with alarming ſymptoms at firſt, he languiſhed about four months, and cloſed the ſcene.

To the ſervant, who made a good improvement of his talents, the Proprietor ſaid, *Well done,—Thou haſt been faithful in a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord.*

In few inſtances is the vanity of human hopes exemplified as in the early death of this riſing character. *Verily every man, at his beſt ſtate, is altogether vanity.* While the family, kindred and acquaintance are peculiarly affected with his removal in the morning of life; it will be lamented, as a common loſs, by the ſeat of literature, the country, the church, and the republic of letters.

* *Pſalm xvii.* 15.

CONCLUDING DIALOGUE

ON THE

HALFWAY COVENANT.

Between CANDIDUS, FIDELIS, and HUMANUS.

ON a pleaſant evening in autumn FIDELIS and CANDIDUS, both journeying to a diſtant place, fortunately met at the houſe of HUMANUS. He received ſuch reſpected viſitants with great cordiality. I hope, ſaid he, ſoon after they arrived, that this favourable concurrence will furniſh me with an opportunity, which I have long and earneſtly deſired. Without waſte of time they entered on particular converſation. CANDIDUS requeſted HUMANUS to let them know what ideas of conſequence had occurred to him on the ſubject of the HALFWAY PRACTICE ſince the laſt interview. Before I adopt any fixed concluſion, continued he, I wiſh to hear every thing, which can be urged on both ſides of the queſtion. Becauſe I well know how prone we are to adhere to our own opinions, whether right or wrong, and how difficult it is, after adopting a ſentiment, to attend with candour to any thing offered againſt it.

Fid. That feature of the mind, which you now bring into view, is doubtleſs the reaſon why controverſy has generally ſo little effect upon the parties engaged. Their opinions are previouſly ſettled; and, therefore, whatever inſtruction or conviction may be conveyed to the mind of another, they are likely to remain unconvinced and uninſtructed. If, through the influence of paſſion or outward condition, a man is once enliſted as an advocate for any particular ſcheme; inſtead of impartially weighing the evidence which ſupports a contrary ſcheme, the powers of his mind are all vigorouſly exerted in ſearch of arguments to defend his own. And it is to be expected that thoſe arguments, which not only accord with his own feelings, but are the fruit of his own invention or ſtudy, will in his view be quite unanſwerable. On theſe and other accounts controverſial writers ſhould modeſtly reſign the right of deciding upon their own productions, and cheerfully ſubmit them to the deciſion of the judicious public mind.

Hum. From your remarks, may we not infer the inutility of controverſy, eſpecially on religious ſubjects?

Fid. If the diſputants were the only perſons to be taken into conſideration, perhaps we might. But we ought to conſider

ſider that all mankind are concerned in every queſtion relative to religious truth. The truth is infinitely important, and is attended with ſufficient evidence. Now the arguments, which go for nothing with a determined antagoniſt, may carry full ſatisfaction to the minds of others. A ſingle ray of light, though ſtruck out from the heat of controverſy, may enlighten millions, and reach even diſtant poſterity.

Can. Admitting ſome obſervations you have made to be true, what confidence can a man place in the opinion he has formed on any controverted ſubject?

Fid. A man's finding himſelf fully perſuaded and determined in his own mind is no ſufficient proof, that the ſentiment he embraces is right. He ought to review the ſteps, by which he came to be determined. He ought to reflect on the ſpirit, which prompted his reſearches. If his mind was free from prejudice, and open to receive light; if he felt the worth and authority of the Holy Scriptures; if he was humble, diligent, patient, and thorough in examination; if he was bold and unſhaken in his reſolution to follow evidence and embrace the truth, and is conſcious that every oppoſite paſſion and prepoſſeſſion was ſubdued; eſpecially, if he can reflect that in all his inquiries his eye was lifted up to him, who giveth wiſdom; he may rely with a degree of ſatisfaction, that the concluſion, to which he was thus conducted, is according to the truth. Theſe remarks, dear brethren, I would apply to myſelf, as well as recommend to you, in attending to the particular ſubject now before us.

Hum. To return, then, to the ſubject; I find, upon review, that an argument of ſpecial conſequence in favour of the halfway practice was omitted. Which I greatly wonder at, as I now perceive the practice reſts chiefly upon it.

Fid. We will hear it with pleaſure.

Hum. The argument in brief is, that the relation in which the children of believers ſtand to God and the church renders it proper to admit them at a ſuitable age to recognize the covenant. Nothing can better diſplay the argument, than a recurrence to the proceedings of the well know Synod of 1662. Among the propoſitions, which they undertook to defend, were the following. "The infant ſeed of confederate viſible believers are members of the ſame church with their parents, and when grown up are perſonally under the watch, diſcipline, and government of that church.—That it is the duty of ſuch infants, when grown up to years of diſcretion, though not yet fit for the Lord's Supper, to own the covenant they made with their parents by entering thereinto in their own perſons. And it is the duty of the church to call upon them for the performance thereof. And if, being called upon, they

ſhall

ſhall refuſe the performance of this great duty, or otherwiſe continue ſcandalous, they are liable to be cenſured for the ſame by the church." And further, "Church members, who were admitted in minority, underſtanding the doctrine of faith, and publicly profeſſing their aſſent thereto, not ſcandalous in life, and ſolemnly owning the covenant before the church, wherein they give up themſelves and their children to the Lord, and ſubject themſelves to the government of Chriſt in the church, their children are to be baptized." Theſe propoſitions are fully confirmed by attending to the original covenant tranſaction between God and Abraham. Gen. xvii. "I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations for an everlaſting covenant, to be a God unto thee and to thy ſeed after thee." This tranſaction was the foundation of the Jewiſh church. And it is abundantly evident from ſcripture, that the Chriſtian church is the continuation of the Jewiſh. The Abrahamic covenant muſt, then, be conſidered as ſtill valid, and the children of believers muſt be treated as under the bonds, and entitled to the privileges of the covenant.

Fid. The general principle now laid down is readily admitted. The children of believers, baptized in infancy, evidently ſtand in a peculiar relation to God and the church. They may properly be called the children of the covenant. They are under the bonds of the covenant, and, conditionally, entitled to its privileges. The church is under ſpecial obligation to watch over their early education, to reprove them in love when guilty of miſconduct, and to urge them by the moſt perſuaſive arguments, often repeated, to devote themſelves to the God of their fathers. The advantages of baptized children, to whom parents and the church are faithful, are indeſcribably great. Thus far our views coincide.

Hum. And why ſhould they not be required at a ſuitable age to recognize the covenant? As they are under the bonds of the covenant, why ſhould they not be required to acknowledge thoſe bonds?

Fid. They ſhould be required to do it. But they ſhould be required to do it *truly* and *uprightly*, not feignedly. "Thou ſhalt ſwear, *the Lord liveth*, in truth, in judgment, and in righteouſneſs." Now in order that perſons, baptized in infancy, may truly and uprightly covenant with God, they muſt be the ſubjects of pious affection. For the church to require them to recognize the covenant, without firſt requiring evidence of that character, which is neceſſary to every acceptable religious tranſaction, is to ſubvert the order of things which God has eſtabliſhed. *Let there firſt be a penitent believing heart, and then let it be expreſſed by ſuitable outward acts.* And let us firſt labour with children

children of the covenant with reference to that character, which their moral nature and their relation to the church both require. Let it be the prime object of the church's pious inſtructions, watchful care, exhortations, counſels, and prayers, to lead them to repentance and a godly life. When ſatisfactory ſigns of godlineſs appear, let them be encouraged to manifeſt it in every appointed way. But if all the pious and faithful endeavours of parents and the church are unavailing, and they continue obſtinate in ſin; inſtead of requiring them to enter into covenant with ſuch a character, let the church reprove their obſtinacy and impiety by a proper act of diſcipline. Thus the church of Chriſt would diſcharge its duty, would appear on the ſide of religion, would uſe its authority for the honour of God, would throw off its ſhoulders an increaſing, oppreſſive burden, and maintain its purity and glory; and all the children of the church would "hear and fear."

Hum. But as adults, baptized in infancy, are admitted to covenant on the ground of the ſtanding which they already have in the church, why is perſonal character to be taken into conſideration? They are already church members, and are to be treated as ſuch, until they are formally cut off. If they might be introduced into a covenant ſtate without any conſideration of perſonal character; why may they not, without any conſideration of perſonal character, be continued in it? With what propriety can we cenſure them, or withhold from them any privilege, for poſſeſſing the very character, which in ſubſtance they poſſeſſed, when they were introduced into the church?

Fid. They ought, indeed, to be continued in that peculiar ſtate, into which they were introduced by baptiſm, until, by manifeſt irreligion and impenitence, they exclude themſelves. But what is that peculiar ſtate? This is a queſtion, which deſerves much deliberation. One thing appears evident, that the memberſhip of infants is very different from the memberſhip of thoſe, who have perſonally and explicitly covenanted with God and his church. "The ſtanding of baptized children is complete in its kind, but it is a ſtanding peculiar to them." Their memberſhip will never be diſtinct and perſonal, before they perſonally dedicate themſelves to God. Infants are members not by their own act, but conſidered as parts of their parents, who covenant for them. Now there is a great difference between children's being introduced into a covenant ſtate merely by the act of their parents, and perſons coming into a ſtate of perſonal memberſhip by their own act. The one may be done without any conſideration of character, that is, the character of the children. Believing parents may piouſly dedicate their offſpring to God, though the offſpring are

perſonally

perſonally deſtitute of piety. And in conſequence of this dedication, the children may, by the gracious appointment of God, be entitled to many important advantages reſpecting their everlaſting intereſts. Theſe advantages may, in all caſes, continue for a long time, and never, in any inſtance, be withdrawn, except when forfeited by long miſimprovement and abuſe. But when we ſpeak of perſons entering into covenant with God for themſelves, we ſpeak of a very different thing. Here, according to the nature of the thing, *character* is an eſſential conſideration. Public covenanting with God is a manifeſtation of character, an expreſſion of the heart. It is a profeſſion of cordial conſent to the gracious terms of the covenant. Now although the perſonal character of children has no direct concern in their baptiſm, which is the act of the parents; perſonal character has a direct and moſt important concern in that covenanting, which is a perſonal act. As covenanting is a profeſſion of thoſe ſentiments and affections, which conſtitute a Chriſtian character; covenanting, without that character, is ſolemn mockery.

Hum. If covenanting be a profeſſion of thoſe things, which conſtitute a Chriſtian character, I acknowledge that covenanting without that character is a manifeſt impropriety. But why need it be ſuppoſed, that any thing of ſo high and ſolemn a nature is implied in recognizing the covenant?

Fid. Having lately reviewed a work of a juſtly celebrated author on the ſubject, I ſhall preſent you with a ſummary of what he has written.

When thoſe perſons, who were baptized in infancy, properly own their baptiſmal covenant, the meaning of it is, that they, being capable of acting for themſelves, do profeſſedly and explicitly make their parents' act their own, by expreſsly giving up themſelves to God. But this no perſon can do, without either being deceived, or diſſembling, unleſs he in heart conſents to be the Lord's. A child of Chriſtian parents never does that for himſelf, which his parents did for him in infancy, before he gives himſelf wholly to God. But ſurely he does not give himſelf wholly to God, who keeps back not only a part, but the chief part. He who keeps back his heart does in effect keep back all. If, therefore, he at the ſame time publicly profeſſes to give up himſelf to God, he is guilty of a moſt ſinful inconſiſtency. For perſons merely to promiſe that they will hereafter believe in Chriſt, or that they will, at a future time, comply with the duties of the covenant, is not to own the covenant. What is ſuch a profeſſion good for? What credit can be given to thoſe who make promiſes of future obedience, when at the ſame time they pretend nothing better at preſent, than to live in rebellion againſt the commands of God, which give no licence for delay? This is not owning the covenant, but a rejection of it. That outward covenanting, which is agreeable to ſcripture inſtitution, is not only

only a promiſe of what is future, but a profeſſion of what is preſent. It is fitly illuſtrated by the marriage covenant. For a woman to promiſe that ſhe will at ſome future time renounce all other men, for the ſake of him who makes ſuit to her, and that ſhe will hereafter accept him, as her huſband, is not entering into the marriage covenant with him. She that enters into the marriage covenant with a man profeſſes now to accept him, though promiſes of ſuitable behaviour towards him in future are included in the tranſaction. The primitive converts to Chriſtianity in the profeſſion of religion which they made, in order to their being baptized and admitted by that initial ſign into the Chriſtian church, did not, it ſeems, explicitly promiſe any thing future, but only profeſſed the preſent ſentiment and habit of their minds. They profeſſed to believe in the Lord Jeſus Chriſt. Their profeſſing faith in Chriſt was viſibly owning the covenant of grace, becauſe faith in Chriſt is the grand condition of that covenant. If the faith which they profeſſed had been only a ſpeculative or hiſtorical faith, it would not have been a viſible entering into the covenant of grace; for ſuch faith is not the condition of the covenant. But if the faith which they profeſſed was the grace which unites the ſoul to Chriſt, their profeſſion was properly entering into covenant; and it implied an engagement of future obedience. For true faith includes in its nature an acceptance of Chriſt as our Lord, and unreſerved devotedneſs to his ſervice.

Hum. It is granted that a profeſſion of ſaving faith was required of men, in order to their being admitted into the Chriſtian church. But it is ſtill doubted, whether a ſimilar profeſſion was expected of the children of Iſrael, who only recognized the covenant under which they were born. Moſes and Joſhua, the authorized meſſengers of the Moſt High, made no queſtion of character, when they admitted the people to enter into covenant. They muſt be regarded, as our example and authority. The queſtion is, whom did they admit? None can imagine that the nation in general, much leſs every individual, had any degree of holineſs. God knew that they were generally rebellious. He knew that the command he gave them to enter into covenant and to keep the paſſover would reach many, who were deſtitute of godlineſs. Hence it is inferred, that godlineſs was not deemed a requiſite qualification.

Fid. God knew too that his command, in all its ſtrictneſs, would reach many, who were deſtitute of moral ſincerity, yea, many who were guilty of ſcandalous wickedneſs. Hence, according to your reaſoning, we are to infer, that neither moral ſincerity, nor freedom from ſcandalous crimes is a requiſite qualification in covenanters. The truth is, God's commands extend equally to the holy and the unholy. The command, which requires ſupreme love, reaches thoſe who are deſtitute

of love, as well as thoſe who are the ſubjects of love. We cannot aſcertain the nature of any divine command from the moral ſtate of thoſe to whom it is given; nor their moral ſtate, from the nature of the command. The juſtice and propriety of God's law depend not in the ſmalleſt degree upon the moral character or heart of his ſubjects. As to the caſe before us, we cannot determine what was required in God's covenant, from the known character of the Iſraelites. Becauſe the greater part were ungodly, we cannot conclude that the covenant did not require godlineſs. Nor can we ſay, God's covenant did not require godlineſs, becauſe he ſuffered many to enter into it in a moſt ungodly manner. For God does not in the courſe of his providence hinder men from that hypocriſy, or feigned ſervice, which his law forbids and his ſoul abhors. The ſame eminent author,* to whom I before acknowledged my obligations, remarks to this purport; *'Tis as reaſonable to ſuppoſe that the children of Iſrael, when they were at Sinai and in the plains of Moab, made a profeſſion of that reſpect to God, which they had not in their hearts, as that they did it at other times when the ſcriptures expreſsly inform us they did it. God ſays in Ezekiel, "They come unto thee as the people cometh, and ſit before me as my people;" that is, as though they were ſaints, which they profeſs to be; "for with their mouth they ſhow much love, but their heart goeth after their covetouſneſs." In the apoſtle's time alſo they profeſſed that piety to God, which they had not.* Tit. 1. 16. "*They profeſs that they know God, but in works they deny him.*" *This was nothing uncommon among that people. God calls them a hypocritical nation. 'Tis certain this was their character in the wilderneſs. The Spirit of inſpiration ſays, "they did flatter him with their mouth and lied unto him with their tongue; for their heart was not right with him, neither were they ſtedfaſt in his covenant." In owning the covenant they profeſſed that their heart was right with God; as plainly appears from this, that their wanting uprightneſs of heart is mentioned as an evidence, that they lied unto him with their mouth, or dealt falſely with him in their profeſſion. It appears from* Deut. v. *that if they had poſſeſſed ſuch a heart as they pretended to have, they would have been truly pious. After a rehearſal of their covenanting at Sinai, Moſes ſays; "And the Lord heard the voice of your words, when ye ſpake unto me. And the Lord ſaid unto me, they have well ſaid all that they have ſpoken. O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." What they profeſſed was evidently ſaving religion. For we are informed, that, had they been what they profeſſed to be, it would have been well with them. But they were miſtaken about their diſpoſition and preparation of heart to*

* *Preſident* EDWARDS.

go through the work of religion. Nor is it at all incredible, that the greater part of that generation, who covenanted at Sinai, as well as of thoſe who covenanted in the plains of Moab, ſhould either wilfully diſſemble, or be deceived reſpecting their own hearts. Why ſhould it be thought any thing unuſual, or ſtrange, that they made that hypocrtical profeſſion, which has been the fault of multitudes in all ages?

That the covenant, which Moſes and Joſhua adminiſtered, was of the ſame import as the covenant of grace in goſpel times is capable of abundant confirmation. It is ſufficient to ſay, the ſame things in ſubſtance were then required and the ſame bleſſings promiſed, as under the goſpel diſpenſation. They were commanded to love God with all their heart and with all their ſoul, and to keep all his commandments. Inward, cordial obedience was required, as well as outward. "Theſe words which I command thee *ſhall be in thine heart.*" When they entered into covenant, they profeſſed a cordial compliance with theſe duties of the covenant, which could be nothing leſs than a profeſſion of true piety.

Can. It is ſtill difficult for me, upon the principle which you lay down and which I feel compelled to believe, to account for it that Moſes and Joſhua adminiſtered the covenant to the thouſands of Iſrael, with ſo little evidence of their piety.

Fid. In order to remove your difficulty, I repeat what has been more than once intimated before; *they proceeded on the ground of viſibility.* The people manifeſted a readineſs and deſire to comply with the terms of the covenant. Thoſe terms were propoſed in their full extent. The people were told, that God required them to love him with all the heart, and keep all his commandments. *Now therefore,* ſaid Joſhua, *fear the Lord and ſerve him in ſincerity and in truth; and put away the gods which your fathers ſerved,—and ſerve ye the Lord.* They profeſſed a willingneſs to comply. *They ſaid, God forbid, that we ſhould forſake the Lord to ſerve other gods.—We will ſerve the Lord, for he is our God.* But from what Joſhua had ſeen, he had reaſon to ſuſpect their ſincerity. With great plainneſs, therefore, he ſaid unto them, *Ye cannot ſerve the Lord; for he is a holy God; he is a jealous God; he will not forgive your tranſgreſſions nor your ſins.—And the people ſaid, Nay, but we will ſerve the Lord.* Joſhua, deſiring ſtill further to ſolemnize the people and guard them againſt deluſion, ſaid unto them, *Ye are witneſſes againſt yourſelves, that ye have choſen the Lord, to ſerve him. And they ſaid, We are witneſſes.* Then Joſhua charged them to put away their falſe gods, and to incline their hearts unto the Lord God of Iſrael. And the people, ſtill further to confirm the covenant, ſaid unto Joſhua, *The Lord our God will we ſerve, and his voice will we obey.* This is the manner in which Joſhua made a covenant with the people. His conduct was marked with

with conſiſtency and faithfulneſs in every part. Nor could he, in thoſe circumſtances, have refuſed to admit them into covenant with God, without aſſuming the office of ſearching the heart, and anticipating the peculiar work of the judgment day. Nor is there, beſides this, any poſſible way, in which thoſe, who are ignorant of the heart, can manage the affairs of the goſpel kingdom. The apoſtles, whenever they baptized men and received them into Chriſt's church, proceeded on the ground of viſibility. They regarded that character only, which was manifeſted by outward ſigns. When ſinners profeſſed to believe in the Lord Jeſus, and behaved agreeably to their profeſſion, they were treated as believers.

Hum. But how do miniſters of the goſpel, upon your plan, proceed with reſpect to the ſame ſubject? Inſtead of permitting and encouraging men to enter into covenant, do you not forbid and hinder them?

Fid. So it ſeems to many. But how do we furniſh occaſion for ſuch a charge? Do we not, both in public and private, propoſe the covenant to our people in all its extent? Do we not inform them what God requires in his covenant; and what bleſſings he promiſes to all who cordially embrace it? Do we not imitate Joſhua thus far?

Hum. You do.

Fid. Do we not, by every poſſible argument, preſs upon them, whatever their character, the duty of complying with the terms of God's gracious covenant? Do we not endeavour to perſuade them to repent of their ſins and give up themſelves to God without any delay? Do we not labour to convince them, that there is no juſt excuſe for neglecting, a ſingle moment, thus to covenant with the Moſt High?

Hum. I cannot deny it.

Fid. And when any perſon, whatever his former character, manifeſts a deſire to give up himſelf to God in an everlaſting covenant; do we forbid him? Do we not rejoice in ſuch a manifeſtation? Do we not encourage him to avouch the Lord to be his God in the moſt public and ſolemn manner? Do we not eſteem it a moſt delightful ſervice, a refreſhment to our fainting ſpirits, to adminiſter to him God's everlaſting covenant, and receive him into our Chriſtian fellowſhip?

Hum. I have no reaſon to doubt it.

Fid. In what reſpect, then, excepting a *merely circumſtantial difference*, do we depart ſo widely, as ſome have thought, from the ſcripture examples referred to?

Hum. Is it not plain, that the peculiar manner, in which you treat the ſubject, has a great tendency to prevent people in general from taken the covenant upon them?

Fid.

Fid. If we prevent them, it is by the force of the truth. In faithfulneſs to the ſouls of men we feel ourſelves called upon to ſhow them what it is to covenant with God, to urge the importance of being in reality the ſubjects of religion, before they profeſs religion, and to tell them how the heart-ſearching God regards thoſe, who draw near to him with their mouth, and with their lips do honour him, while their hearts are removed far from him. This Joſhua did. This the prophets and apoſtles did. This did Jeſus Chriſt more plainly, than any other. Why then do we not ſtand on ſcripture ground? Upon different principles, I ſee not how we can diſcharge our duty, as miniſters. Intruſted with the care of men's ſouls, can we be accounted faithful, if we knowingly ſuffer them to think that making a profeſſion of religion, or entering into covenant, with impenitent, unrenewed hearts, is pleaſing in the ſight of God? Conſider alſo, that the very charge which you urge againſt us, lies equally againſt you. For by your manner of diſcourſing on the Lord's Supper, you in effect exclude thoſe, who are deſtitute of gracious qualifications.

Hum. Is there not a plain difference between covenanting and partaking the Lord's Supper? Where is the impropriety of making different grades in the church? Why may not perſons with propriety recognize the covenant and offer up their children in baptiſm, who are not qualified for the Lord's table? While all covenanters and all baptized perſons are conſidered as church members, what harm is there in conſidering communicants, as ruling members? Now thoſe, who rule, ought to have different qualifications from thoſe, who are ſimply members.

Fid. It is granted, that mere covenanting and partaking the Lord's Supper are different religious acts. But that they require different qualifications needs proof. To recognize the covenant is certainly a profeſſed conſent to the terms of the covenant. The terms of the covenant are the ſame, as the terms of ſalvation, which are repentance, faith, and obedience. Entering into covenant is, therefore, a profeſſion of repentance, faith, and obedience. Now what propriety is there in entering into ſuch a covenant, when the heart does not conſent to its terms? What propriety in profeſſing a cordial conſent, without conſenting in reality? But if there be in covenanters a cordial conſent to the terms of the covenant, that is, if they be the ſubjects of repentance, faith, and obedience, ſurely they are qualified for the Lord's Supper. Yea, my brethren, it is worthy of ſpecial notice, that covenanting, being an engagement to obey all the commands of God, implies an engagement, and conſequently a ſpecial obligation to come to the

Lord's

Lord's table. "Do this in remembrance of me," is one of the commands, which true covenanters promiſe to obſerve.

As to offering up children in baptiſm; can *they* exerciſe faith for their children, who have never exerciſed it for themſelves? Can they, who have no heart to devote themſelves to God, truly devote their offspring? If parents do, in faith, devote themſelves and their children to God, they are qualified ſubjects of every goſpel ordinance.

Your queſtion concerning different grades in the church is, I think, eaſily ſettled. There are in the church *officers* as well as *mere members*. But with reſpect to the obligation of the Lord's Supper, there is no difference between officers and mere members. The office of rulers in the church is certainly different from mere memberſhip. But to denominate all communicants *ruling members*, and ſo to diſtinguiſh communicants from church members appears contrary to the tenor of the New-Teſtament. The apoſtle, in all his epiſtles, addreſſes the churches as conſiſting of thoſe who were viſibly qualified for every goſpel ordinance. He conſidered the church at Rome as made up of thoſe, who were *beloved of God, and called to be ſaints*. His ſalutation at the beginning of his firſt epiſtle to the Corinthians is this; *Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints*. And when he comes, in chap. xi. to treat particularly of the Lord's Supper, it appears upon the very face of what he writes, that all the members of the church attended that ordinance. Read from verſe 18 to the end, and ſee if there be the moſt diſtant ſuggeſtion, that any church members were not communicants; ſee if any diſtinction be made between members in part and members in full. From the account in Acts, it appears that the three thouſand perſons, who were baptized, were immediately numbered among the communicants. "They continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, *and in the breaking of bread*, and in prayers." And what is there in the original inſtitution, which exempts any church members from the obligation of that command, "this do in remembrance of me?" I want evidence from the ſcriptures, that all adult members in the primitive churches were not communicants.

Hum. Has not your plan a tendency to bring a crowd of hypocrites around the Lord's table? Men, finding that they can enjoy no church privileges for themſelves or their children without coming to the Lord's Supper, will be tempted by the deſire of thoſe privileges to come to the Supper without the requiſite qualifications. Thus the affairs of the church will fall into the hands of men deſtitute of godlineſs.

Fid. Your views, *Humanus*, are ſomewhat changeable. Lately your objection to our plan was, that it tended to diſ-

courage

courage men from entering into covenant.—As to your preſent inquiry, I obſerve, that we do not expect a pure church on earth. But much may be done towards its purity. The clear and faithful manifeſtation of the truth is of all things the beſt ſuited to awaken men's conſciences, and make them tremble at the aſtoniſhing folly and guilt of a graceleſs profeſſion. In this way, if in any, the Lord's table muſt be preſerved from crowds of hypocrites, from the polluting touch of profane hands.

And now, brethren, as it is high time to conclude, let me thank you for your ſerious and patient attention to the ſubject. Let me alſo requeſt you to review at your leiſure what has been offered, in our preſent and former converſations, againſt the halfway practice, and in what manner your inquiries and objections have been anſwered. Let reaſon, let conſcience, let piety determine.

Hum. I acknowledge, Sir, I ſhould have leſs difficulty in embracing your ſcheme, were it not an innovation. Every thing that is new in religion is to be looked upon with a ſuſpicious eye. I would cleave to the practice of our forefathers. The good old way is the beſt.

Can. What if there is a way older, than what you call the good old way? What if the halfway practice turns out to be an innovation? Time was when this practice was unknown in our country.

Fid. And when it was introduced, many learned and pious men proteſted againſt it, as an alarming innovation. "The churches, in general, were more in oppoſition than the clergy." A conſiderable part of them have never adopted it.

The practice has undergone a thorough experiment. We have ſeen its fruits. It is now diſapproved by far the greater part of thoſe churches in New-England, which maintain uncorrupt the doctrines of grace, and the power of religion. And though it is ſtill held by ſome miniſters, who are among the moſt reſpectable for learning and piety, it has loſt ground of late. Many, once friendly to the practice, have diſcontinued it. I am not without hope, that the promiſing revivals of religion, which have recently taken place, will be the means of introducing a more unexceptionable adminiſtration of goſpel ordinances. As I believe the ſcheme, which we have been conſidering, to be altogether unſcriptural and unreaſonable, offenſive to God and hurtful to men, it would, in me, be a want of piety, not to wiſh it aboliſhed.

Hum. To wiſh it aboliſhed in preſent circumſtances is to wiſh for a revolution, which would greatly diſturb the peace of our churches.

Fid.

Fid. I wiſh for no diſturbance. Though I earneſtly wiſh for the alteration now intended in the ſtate of our churches, I do not wiſh it to take place any further, than full conviction extends, that the preſent practice is wrong. Let nothing be done with a raſh hand. Let reformation be attempted by diffuſing light, and by prudently removing that, which oppoſes the influence of the truth. Let thoſe miniſters and churches, who are ſatisfied that a reformation is deſirable and neceſſary, act accordingly. Let thoſe, who are not yet convinced of this, act according to the preſent dictate of conſcience, ſtill ſearching for further inſtruction, and holding themſelves ready to embrace the truth, whether agreeable or diſagreeable to prevailing opinion.

As for us, dear brethren, let us beware of prejudice, and the love of popularity. The love of popularity, by its maxims of unlawful accommodation, hinders our fidelity, and draws us far from the path of duty. While prejudice impedes improvement, dwarfs the underſtanding, ſinks the dignity of the freeborn ſoul, and prevents the elevated pleaſure, which an open, independent mind enjoys, in receiving the truth, and following where duty guides.

THE EXPERIENCE OF A YOUNG WOMAN AT THE AGE OF NINETEEN.

WHEN I was 14 or 15 years old, I read a ſmall book that gave an account of the converſion of ſome children. My mind became quite ſerious. I thought much about theſe children, and felt that I was wicked and ſtood in need of that good, which they had obtained. After a while I was leſs ſerious, and then again my mind would be in ſome meaſure alarmed. So it was with me, ſometimes feeling very unhappy, and ſometimes eaſy and unconcerned, till I was nearly 19 years old. My mind was ſo uneaſy at times that I wet my pillow with my tears, but I was determined that it ſhould not be known, even if I could not wear it off, which I tried hard to do. A little before I was 19, my attention was more than uſually called up; and ſometimes I could not refrain from weeping when I heard preaching. In September laſt a Mr. S— who was then preaching here, came to viſit my parents, who are profeſſors of religion. Before he went away, he aſked me ſome queſtions about religion, and urged its importance. I could not refrain from weeping. He examined me, whether I had not been previouſly ſerious.

For

For the firſt time, I confeſſed I had. This converſation made ſuch an impreſſion on my mind, that I whiſpered to my father to aſk him to pray for me. He prayed. His prayer added to my trouble. Some expreſſion touched me to the quick: but directly, I tried again to wear it off, though in vain. The ſecond Sabbath in October laſt, the ſacrament was adminiſtered here by a miſſionary.* In the forenoon I was very ſtupid; but when the text was named in the afternoon, my attention was again arouſed. I felt what was ſaid very ſenſibly; it came with power. At the commencement of the communion, (which was at the cloſe of the afternoon ſervice) my parents left the pew, to take their ſeats with the church. This very deeply affected my mind. It reminded me of that ſeparating ſeaſon, when the wheat ſhould be *gathered*, and the chaff ſhould be *burned*. My lot, I feared, would be with the chaff. But to be ſeparated from thoſe in the other world, that I had ſo ſtrong an attachment to in *this*, was a very grievous thought. But I was ſo very wicked, and bent ſo ſtrongly upon deſtroying my ſoul, that ſoon after leaving the meeting-houſe, I tried to ſhake it off. But notwithſtanding all my efforts, this was an uncomfortable week to me. The next Sabbath, I aroſe with an unhappy mind, and concluded I would not go to meeting, but ſtay at home, and try to drive away my diſtreſs. I firſt attempted to do this by application to domeſtic affairs; but this failed me. I yet felt unhappy. I then had recourſe to another expedient. I went to dreſſing and powdering my hair; but after all, I was the ſame unhappy creature. Not knowing what to do, I concluded to try the Bible next. But, alas! I had no heart to read that. There was nothing comforting in it, for one in my ſituation. I found nothing but denunciations of wrath againſt me. I therefore laid it aſide, and with an unhappy mind, I ſat down and meditated. Among other thoughts theſe came very powerfully into my mind, "What if Mr. S— is now engaged in prayer for my poor ſoul! Others are more concerned about me, and feel more for my ſalvation, than I do. O wretch that I am!" And theſe words directly ſucceeded, "Behold, now is the accepted time; behold, now is the day of ſalvation." My diſtreſs was now heightened. My mother called to me, from another room, to bring the Bible and read. I obeyed, and went to reading with her accordingly. I read till I came to theſe words, "Children obey your parents in the Lord, for this is right." I then felt ſo convicted of diſobedience, and fearing my mother would diſcover my diſtreſs, I told her I could not read. She aſked me what the matter was; I told her nothing; but aroſe

* *From the Maſſachuſetts Miſſionary Society.*

and walked the houſe, and felt like an undone creature. I was ſuch a great ſinner, it ſeemed as if there could be no hope for me. I thought the harveſt was paſt, the ſummer ended, and I paſt recovering! I could do nothing but cry, and ſay to myſelf, as I walked the houſe, Guilty, guilty, guilty! At length I went to the door, and my diſtreſs was then ſo great that I could hide it no longer. My mother overheard me cry, "What ſhall I do to be ſaved?" and again aſked what the matter was, and came to me; I replied, "It appears to me, I am ſinking into hell!" As I turned and came into the houſe, it ſeemed as if God was ſhowering down his vengeance upon me; that he had ſet me up for his mark, and his arrows were drinking up my ſpirits! Theſe words ſeemed to ring in my ears, "No peace to the wicked! No peace to the wicked!" I walked from room to room in very great anxiety, and told my mother I could not live, my diſtreſs was ſo great; it ſeemed to me it would ſoon take away my life, if it continued. I went to the window and looking out, the clouds appeared very terrible, for they looked as if they were bearing the wrath of God to pour it down upon my guilty head! Theſe words came with power to my mind; "Eſcape for thy life." I again took up the Bible and tried to read, but could not; I laid it down, and again walked the houſe. Theſe words came to my mind, which I frequently repeated, and in them breathed out ſome of the diſtreſs of my ſoul.

"Shew pity Lord, O Lord forgive,
"Let a repenting rebel live.
"Are not thy mercies large and free?
"May not a ſinner truſt in thee?"

Afterwards I went and ſat down in the door, and every thing looked gloomy on which I ſat my eyes. The appearance was ſo melancholy, that it ſeemed to me that the earth was deſerted of its inhabitants. Altho' the ſun ſhone, yet it ſeemed *to me* that the day was darkening, and the day of judgment coming on. I cannot deſcribe my views and feelings. But in the midſt of this ſcene I thought God would be juſt, if he ſhould forever caſt me off, and never grant me one favour. I ſaw my ſins were of a ſcarlet colour, and truly deſerved God's wrath. I returned into the houſe and took the Bible, and while opening it, theſe words came to my mind, "Be ſtill, and know that I am God." With theſe words I experienced ſome relief. I read the 35th Pſalm, but there was nothing in it that appeared ſpecial, till I came to the laſt verſe, "and my tongue *ſhall* ſpeak of thy righteouſneſs, and of thy praiſe all the day long," which brought calmneſs and compoſure to my mind. I then read

read the 34th Pſalm, and every word I thought was applied to my heart. Oh, what a tranſition then took place in my mind, from diſtreſs and anguiſh, in which I thought I could not long exiſt, to a joy and ſweetneſs that I cannot deſcribe. This was enjoyment entirely new; I could not forbear calling to my mother, and telling her how eaſy it was for me now to read, and what ſweetneſs I found in this Pſalm. The face of things was now altered, and all things appeared new. And every thing ſeemed to be praiſing God. Theſe words came to my mind, "Come Lord Jeſus, come quickly." Now I felt as if I could willingly go down to the grave, leaving all things here below the ſun. Theſe words alſo followed, "Tho' I walk through the valley of the ſhadow of death, I will fear no evil, thy rod and thy ſtaff they comfort me." And then theſe, "O death, where is thy ſting? O grave, where is thy victory?" My Bible and hymn-book were now new books to me; and I cannot expreſs the ſatisfaction I found from day to day in reading. I loved every body, eſpecially good people. I loved my enemies, and longed for the ſalvation of their ſouls. I felt a deſire to invite others to come, and taſte and ſee that the Lord was gracious. I felt as if I muſt talk with all, eſpecially the youth. I could ſay, "Come, children, and I will teach you the fear of the Lord." I was unacquainted with the fear of man, for a while. If they were *old* or *many*, they appeared like *duſt*, and I was not aſhamed to own my Lord before them.

A. S.

Diſtrict of Maine, Nov. 1802.

THE PILGRIMS.

(Continued from page 71. vol. 2.)

Primus. IN our late conference the preſſing neceſſity of miſſions made to enlighten the heathens was the ſubject. If you pleaſe, my friends, we will now reſume it: for no topic can be more uſeful.

Secundus. We are all happily agreed, for previouſly to your arrival, the other Pilgrims expreſſed their deſire to purſue the ſubject.

Tertius. Pleaſe, Sir, as the ſubject embraces various and intereſting inquiries, to deſignate ſome particular one, which will at once open the field with facility.

Secundus. I wiſh to aſcertain what meaſures Americans are capable of adopting, which are beſt calculated to favour the benevolent deſign of miſſions.

Quartus.

Quartus. From my acquaintance with the temper and habit of ſavages we muſt adopt meaſures which will inconteſtably demonſtrate that we are their friends.

Primus. Surely we muſt, if ſuch meaſures have not been uſed: but have not the Americans, ever ſince their arrival, been friendly to the ſavages? Have they not been attentive to the importance of their civilization? Have they not in every generation furniſhed them with utenſils to cultivate the earth? Have they not been attentive to the education of their children? And from Father Elliot, that apoſtle of the Indians, down to the preſent time, except during the period of dangerous and deſtructive war, have not the Americans furniſhed ſome of the moſt able and faithful miſſionaries to diſplay the light of the goſpel?

Quartus. Yes, Primus, we have done all this; and yet in my humble opinion we have comparatively done nothing. For in conſequence of driving the ſavages from the ſea board, where they realized many advantages, into the weſtern wilderneſs, and not ſecuring them in the ſafe and uninterrupted poſſeſſion of a proper ſhare of the continent, they have been afraid of our miſſionaries, becauſe the Engliſh were land hunters and really coveted their ſoil.

Tertius. I believe if the Engliſh in general, from the firſt diſcovery of the continent, had come prepared only to goſpelize the ſavages, and not to acquire the poſſeſſion of their lands, that they would not ſo long have oppoſed the progreſs of the goſpel, which pious individuals were engaged to promote.

Quartus. I am not authorized to ſay that our perſecuted anceſtors had no right to ſeek an aſylum in America, or that they had no right to purchaſe territory of the Indians; but whether the royal grants made to the numerous applicants previouſly to the conſent of the ſavages and before making them any compenſation were equitable, is now a ſerious queſtion. For the continent was diſcovered and not conquered. If the ſavages had been the aggreſſors, if they had carried offenſive war into Britain, the Engliſh had a right to repel them, and to drive them home; and if not quiet after being repulſed, they had a right to puſh them from the ſhore into the diſtant wilderneſs, and to poſſeſs their lands.

Primus. You now hit the point which puzzles conſcience and incumbers all good men not a little. For the crown of England, in granting American territory to the ſeveral companies, made but little more proviſion for the ſavages of the American wilderneſs, who were the rightful poſſeſſors of it, than for the wolves and panthers!

Secundus. So it ſeems: and all that is ſaid relative to the equitable purchaſe of the continent is merely ſpecious. For the

the Engliſh crown in granting or ſelling American territory to the adventurous, enterpriſing applicants, who choſe to croſs the Atlantic, left them to ſettle all matters of controverſy with the ſavage men and beaſts of the American foreſt. The queſtion with the crown was not this: Shall we be able to purchaſe the continent of the Indians? Shall we be able to make them an adequate compenſation? But this was the queſtion; Shall we be able to drive out the ſavages and the ravenous beaſts, and extend our dominion by taking poſſeſſion of theirs? Shall we make any valuable acquiſition to Britain by diſpoſſeſſing the ſavages of their American territory?

Primus. But did not our anceſtors purchaſe their lands of the ſavages?

Quartus. Yes: but how much did they give? As much as they aſked, no doubt. But that was not enough. They purchaſed them for much leſs than their real value, becauſe the ignorant creatures were incapable of making a proper eſtimate. They did not know how to trade.

Secundus. It then is a queſtion, whether the ſavages have not been gulled and defrauded.

Quartus. It is hardly a queſtion: but rather manifeſt that the natives have in no generation received an equivalent for their lands. They feel that they have been injured.

Primus. I will not aſſert they have in all inſtances been over-reached and cheated; but, generally ſpeaking, the articles they realized for their lands were but mere trifles compared with the demands of juſtice and equality.

Quartus. Poor creatures! While ſcattered over the weſtern foreſt they turn their wiſhful eyes toward the eaſt, and lament the loſs of the ſhore and the extenſive territory now ſtyled the Federal Union. I ſeem to hear them ſay, as they viſit our fertile country, and ſplendid towns and cities, Alas! all this valuable territory was lately the poſſeſſion of our fathers: but they were forced from it, and we muſt wander farther from the ſea into the wilderneſs, or be deſtitute of meat. Hard the lot of poor ſavages ſince the Engliſh came to this land.

Tertius. But do you ſuggeſt that the preſent generation of ſavages is not rewarded for the lands they relinquiſh to the States from time to time?

Quartus. It gives me pain as often as I read of the extinguiſhment of Indian claims. For I do not read that ſavages are annually rewarded. We acquire their territory, and of courſe impel them to reſort to the wilderneſs, comparatively poor and wretched. Thus they *have* been treated, and thus they are treated ſtill. Hence it is that the Indians have long been ſo inimical to the Engliſh. Hence it is that they are afraid of us even when we preſent them gifts. They are afraid

to

to truſt our goſpel, becauſe they cannot truſt us. If they had not been ſo often defrauded by us, they would not be ſo fearful of our goſpel. Poor creatures! they are generally afraid to truſt us or our miſſionaries, becauſe they have reaſon to fear that we covet their beſt lands. Having been crowded farther and farther into the wilderneſs for almoſt two hundred years, they are afraid we ſhall purſue them ſtill, and never ſuffer them to enjoy any permanent reſidence. They have no more evidence that we have acquired a ſatisfactory portion of their territory, than they had a century paſt, before we threw them upon the back ground beyond the Alleganies. That the extenſive territory of the weſt is our object, *they know* and *we* cannot *deny*. Though we poſſeſs as much land as we can defend, and much more than we can cultivate; yea, though we poſſeſs millions and millions of the beſt of uncultivated lands, yet we are not ſatisfied; and ſince we can acquire territory of the ſavages at ſo cheap a rate, we are if poſſible more greedy than ever to make great purchaſes, to join territory to territory almoſt beyond calculation.

Quartus. You are correct: and who can wonder a moment that the Aborigines are afraid of us and flee before us like the defenceleſs deer of the foreſt? For as we approach the Indians, we fright their game, which they from long habit think they muſt follow or die. While then we treat our red brethren in the manner we have done during paſt centuries, what ſucceſs can we expect from our partial attempts to enlighten them with the goſpel? For they do not know that the goſpel breathes a better ſpirit than thoſe who preach it. We profeſs by our miſſionaries to make them wiſe and good. We profeſſedly offer them the goſpel to mend and meliorate their temporal and ſpiritual condition: but their ſubtle ſachems reply to our miſſionaries; "Phyſicians, heal yourſelves. If your goſpel makes men good, why are not thoſe good who have it? Why are not the Engliſh good? And why do they wiſh to crowd us any farther upon the back ground of the wilderneſs? For we have ſold you land enough, for which you have but ſparingly rewarded us. When the goſpel makes the white people good, then the red people will embrace it and be good too. But till the goſpel make you better, we cannot receive it. For we ſhall do very well, if you will let us alone and not diſturb and drive away our game."

Primus. Theſe are facts; and we cannot diſpute them any more than we can the light of the ſun. But, after all, what muſt be done? For the ſavages will not, in their ſtate of groſs ignorance, receive the goſpel from the hands of thoſe they conſider their enemies. We muſt convince them that we are their friends, that we have goſpel hearts, and that we ſeek their beſt intereſt and happineſs before they will attend to our meſſage.

Quartus,

Quartus. Then agreeably to our united opinion at the other conference we muſt make a permanent line of diviſion between the Aborigines and the Americans, and let them know by anſwerable, correſpondent meaſures, that they ſhall, in an undiſturbed manner, enjoy their portion of the continent. For till we, in the moſt faithful and inviolable manner, ſecure and defend them in the peaceful and permanent poſſeſſion of their lands, we cannot expect ſucceſs in offering them the goſpel.

Primus. I approve with all my heart the object. They ought, eſpecially ſince the territory of the United States is very extenſive, to be made the lawful and ſole proprietors of a tract of the country adequate to their numerous exigencies as ſavages. But what adequate tract of land can be moſt advantageouſly appropriated?

Quartus. I pretend not to dictate; it belongs to the ſupreme authority of the States to mark the territory for the ſavages. But if good wiſhes and hearty deſires and prayers were effectual, the Indians would ſoon be the poſſeſſors and ſole proprietors of Louiſiana and all the lands we claim weſt of the Miſſiſippi and beyond it; and the United States would ſolemnly covenant to defend them againſt all invaders in the peaceful enjoyment of it forever. And who knows but God will put it into the hearts of our national fathers to confer the favour?

Primus. Why do you conſider it in the light of a favour?

Quartus. Becauſe the poor ſavages, though the land is now in fact their original property, cannot enjoy it, aſide from the benevolent and vigorous interpoſition of the States.

Secundus. But would ſuch a meaſure as this make the ſavages Chriſtians?

Quartus. It would in the courſe of Providence be one good ſtep towards it.

Secundus. How would you treat them? Would you make it death for Engliſhmen to croſs the river?

Quartus. I would make it death for any one to diſturb or traffic with them about their land.

Secundus. Would you forbid any intercourſe whatever?

Quartus. By no means: I would encourage all honourable and friendly intercourſe, and conduct them as faſt as poſſible to a happy ſtate of civilization; but Louiſiana ſhould be their unalienable property. There I wiſh to ſee the red people at home under the faithful guarantee and firm protection of the United States.

Secundus. But can a favour of this extenſive nature be granted to the poor undeſerving Indians?

Quartus. If God pleaſes it can: and I may add, if it were the object of the united prayers and exertions of all good people, we have reaſon to hope that God would prepare the way for it,

it, and preſently effect it. If we but relinquiſh the preſent thirſt to extend our territory, ſeeing we have enough already, and like Chriſtians turn our attention to the importance of adopting proper meaſures to goſpelize the natives, great things might be effected.

Tertius. But in the mean time ſhall no eaſier and more direct means be uſed to inſtruct the ſavages who will but partially liſten to the goſpel?

Quartus. Let us continue all our miſſionary exertions; for much good may be done on a ſmall ſcale. But, my friend, to effect the buſineſs properly, which the miſſionary ſocieties have contemplated, we muſt, inſtead of purchaſing lands of the ſavages, ſecure them againſt all invaders and encroachments, and faithfully protect them in the peaceful poſſeſſion of their native inheritance. Till they find themſelves the permanent proprietors of their territory, they will find no time to lend a liſtening ear to the goſpel: and we ſhall have no opportunity comparatively to reduce them to a ſtate of civil order and regularity. They will flee before our miſſionaries, and hide like game of the foreſt, till we deſiſt from acquiring their territory, and ſecure and defend their original claims.

Tertius. Give me leave to aſk for the order of meaſures which wiſdom moſt naturally ſuggeſts in reference to the ſavages at the preſent time.

Quartus. I can but arrange the thoughts which have already been ſuggeſted. We muſt treat the ſavages with great kindneſs as opportunity offers. We muſt faithfully inſtruct as many of their children as they will commit to our care. We muſt furniſh them with proper utenſils, and teach them the art of huſbandry and civility. We muſt diligently carry the goſpel to all the wandering tribes which will attend to it in the leaſt degree. We muſt ſend wiſe men to reſide among them to blunt the edge of their ferocity, and to meliorate their habits. In a word, we muſt be their friends, and their ſagacity will preſently diſcover our friendſhip. But all theſe meaſures, which have been adopted by real Chriſtians ever ſince the arrival of our fathers, though attended with ſome ſalutary effects, will not avail to any conſiderable degree, till we ſecure to them a portion of the union large enough for all their exigencies. Let them have a permanent reſidence, a proper home, and they will be kind neighbours, and will treat us in a hoſpitable manner. For they are naturally a polite people.

Tertius. I thank you for the arrangement; and hope that ere long the minds of all ranks of people will be rouſed to adopt all neceſſary meaſures to goſpelize the American ſavages.

Primus.

Primus. I hope ſo too; for it is peculiarly intereſting to the ſouls of thoſe poor natives deſtitute of viſion in the habitations of darkneſs and barbarity. But, my Fellow-Pilgrims, while I gratefully inform you that I have with pleaſure liſtened to your remarks relative to the conduct of the Engliſh toward the Indians from generation to generation, and have coincided with you in your opinion at large, yet I have ſome fears that we have tarniſhed the character of our excellent anceſtors by ſome unguarded expreſſions. For though the Engliſh who firſt came to America were not all good men, and had not all of them a proper concern for the ſalvation of the ſavages, yet ſome of them had, and were unwearied in their exertions to bleſs them with the goſpel.

Quartus. We have granted and muſt grant it, till the immortal names of Elliot, and ſome others equally memorable, ſhall be loſt; but it muſt alſo be granted, that our anceſtors were the ſubjects of a ſtrange impulſe and deluſion, while eager to poſſeſs and realize American territory, that they were like Joſhua and the Iſraelites authorized by Heaven to drive out the heathens. But it is not true that they had a ſimilar commiſſion to expel the ſavages and poſſeſs their lands. And it muſt be confeſſed by every candid mind, that if the Engliſh had generally been more careful to goſpelize the ſavages than to acquire their lands, that they would not have conſidered us ſo hoſtile to their intereſt and happineſs. The Indians have always hated us, becauſe we have coveted their lands. To reform them we muſt reform ourſelves.

Primus. But why, friend Quartus, do you mention Louiſiana for the permanent reſidence of the Indians?

Quartus. Becauſe it is the property of the States; becauſe the river Miſſiſippi forms an excellent boundary, and becauſe we have now a better opportunity to make the Indians a tolerable compenſation for the lands we poſſeſs than will probably ever preſent in future.

Primus. Is it not too valuable a territory to relinquiſh to the Indians?

Quartus. O! no. If it were infinitely more valuable than it is, we ought to relinquiſh it, if it can be conſiſtently and harmoniouſly effected. For I fear we ſhall never realize ſo favourable an opportunity to ſatisfy the preſſing demand of the injured ſavages. Previouſly to this period, our war with the French and our war with England prevented the opportunity which now offers to compenſate the Indians. During theſe wars the Indians were under the influence of the French and Engliſh nations: now they are by Providence

committed to us. Let us then be kind and juſt. But under God I ſubmit the whole to the deciſion and benevolence of the States: and will pray for the bleſſing.

[*To be continued.*]

LETTERS ON SOLITARY DEVOTION.

(Continued from page 186.)

FROM *PASCAL* TO *JULIA.*

LETTER XXII.

MY DEAR JULIA,

SOON after my laſt to you had gone out of my hands, it occurred to me that it might have contributed to your advantage, and eſpecially to prevent a relapſe into ſuch a diſtreſſing ſtate as that from which you have ſo happily emerged, to have made a more particular uſe of your experience, in that ſtate, to caution you againſt tampering with any forbidden indulgence. It is poſſible that your deſertion, accompanied at one time with ſtupidity, at another, with that ſenſe of guilt you have ſo pathetically deſcribed, may have come over your mind without the commiſſion of any particular known ſin of which you are conſcious. The probability however is, that you ventured upon ſome particular tranſgreſſion. At leaſt you omitted under ſome temptation a known duty. Your guilt in this inſtance ſtared you in the face, ſhook your hopes, and ſeparated you in your feelings from God. This is often the caſe with ſincere believers. They give themſelves the wounds they feel. So far as we indulge ſin, either in acts of omiſſion or commiſſion, we neceſſarily ſink our evidence of being in a regenerate ſtate. We furniſh to ourſelves an abundant ſource of doubting and diſmay. That ſweet enjoyment of God, which we previouſly had, inevitably ſubſides; and our acts of devotion become cold, ſcanty, and dreadfully embarraſſed with a bondage to fear. Whether this were fact reſpecting yourſelf I leave to your better knowledge of your own conduct to determine. God we know is of purer eyes than to behold iniquity. Every ſentiment in the Bible, and the whole language of Providence concur to impreſs the idea, that ſin is that bitter thing which his ſoul hateth. Hence that memorable declaration of Joſhua to the people of Iſrael, "Ye cannot ſerve the Lord; he is a jealous God. He will not forgive your tranſgreſſions nor your ſins." And hence Job ſays, "If I did deſpiſe the cauſe of

my

my man ſervant, or of my maid ſervant, when they contended with me; what then ſhall I do when God riſeth up? And when he viſiteth, what ſhall I anſwer him?" The Pſalmiſt obſerves, "Then ſhall I not be aſhamed when I have reſpect to *all* thy commandments." He therefore reſolves, "I will waſh my hands in innocency; ſo will I compaſs thine altar, O Lord." We cannot conſiſtently, therefore, we cannot comfortably call God our Father, take the poſture, and adopt the proper language of prayer, unleſs we are conſcious that we have thoſe feelings which our language expreſſes. So far as we are conſcious of living in the practice of any ſin, a conſciouſneſs of being actuated by the holy temper muſt be diminiſhed. Though a ſenſe of guilt with reſpect to ſins committed antecedently to our entertaining a hope of being renewed, cannot reaſonably operate to bar our confidential acceſs to God, yet ſuch a ſenſe reſpecting ſins committed very recently, muſt operate in this manner; becauſe it muſt lead us to queſtion our ſincerity. And it muſt lead to this in proportion to the view we have of the purity of God, and the ſpirituality of his law. It comports as little with the nature and proper influence of the goſpel. We know that Chriſt did not come to ſave us in our ſins; but to ſave us from them; to purify to himſelf a peculiar people zealous of good works. If we are the ſubjects of this ſalvation, it is by being ſanctified. The Holy Spirit, taking up his abode in the ſoul, is the ſum of evangelic bleſſings. If we love Chriſt we ſhall keep his word. Our ſelf-denial will reſpect every worldly luſt. Enlightened perſons then cannot ſin with ſo much quietude as others. If they break one of the leaſt of the commandments of their God and Saviour, it muſt interrupt the ſpiritual repoſe of their minds. Can we crucify the Son of God afreſh, and yet cry, Abba Father, with as much confidence as we could, if we had not done it? No. Sin, juſt ſo far as it is indulged, ſeparates between God and us. "If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence towards God; and whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things which are pleaſing in his ſight." Paul tells us, "Our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not by fleſhly wiſdom, but by the grace of God, we have our converſation in the world." To live then diſincumbered of doubts, ſtupidity, conſcious guilt, and darkneſs of mind; to enjoy the ſuperior pleaſures of an habitual, confidential intercourſe with God, we muſt be vigilant. We muſt have commerce with no forbidden good. We muſt leave nothing undone, which we know that we ought to do; and do nothing, which we know we ought not to do.

According

According to the very expreſſive language of the apoſtle, we muſt "ſhun even the appearance of evil." Ever act circumſpectly, my dear Julia. Snares are laid for your feet at every ſtep. Satan is a crafty and buſy foe. His children of this world are leagued with him to invade the peace of pious minds. The Chriſtian life is an inceſſant warfare. We muſt ever be found armed, and in the poſture of defence. We muſt remember our own weakneſs, rely upon him who is able to ſave, cleave to him, and to the word of his grace, which is able to build us up, and to give us an inheritance among them that are ſanctified. Let us ever tread warily. Whatever ſacrifices we are called to make; whatever perſecutions for righteouſneſs' ſake we may be called to ſuffer; let us be ſtedfaſt. Let us bring no guilt upon our conſciences. We are addreſſed with every poſſible motive to purity and heavenly-mindedneſs. We have the blameleſs example of our Lord before us. What a lovely confidential nearneſs he appears to have enjoyed with his Father, by virtue of his perfect holineſs of heart! If we carefully and circumſpectly walk in his ſteps, we ſhall probably partake of the ſame divine fellowſhip with the Father.

I am yours, &c.

(To be continued.)

FOREIGN RELIGIOUS INTELLIGENCE.

Extract from the Report of the Directors to the Tenth General Meeting of the London Miſſionary Society, May 9, 10, *and* 11, 1804.

THE footſteps of Divine Providence, in the government of the world at large, are traced with devout attention by every real Chriſtian; but thoſe events, which are viſibly connected with the extenſion of the Saviour's kingdom among men, and the ſalvation of thoſe who had not heard his name, are obſerved with the moſt diligent and affectionate regard. To thoſe who are the ſubjects of the great Redeemer, the intereſts of pure and vital godlineſs are inexpreſſibly dear; and the ſmalleſt advances towards the eſtabliſhment of his gracious reign, where Satan ruled in Pagan darkneſs, muſt be pleaſing in the higheſt degree. In this view, the Directors of the Miſſionary Society indulge a hope, that the Report which they have now the honour to make, will preſent to its Members the path which they have trodden during the paſt year, ſufficiently marked with

with mercies to excite their thankfulneſs to our gracious Lord, and to invigorate their holy zeal in purſuing the grand object of the Inſtitution.

AFRICA.

The whole Society has abundant cauſe for joy and thankfulneſs, that ever their attention was directed to the wretched inhabitants of South Africa; ſo many of whom have been turned from "darkneſs to light, and from the power of Satan unto God."

In the laſt report, the Directors were only able to ſtate concerning brother Kicherer, that his labours had been attended with conſiderable ſucceſs. Since that time, information was received from Rotterdam, that he had arrived there, accompanied by three members of his Hottentot congregation. Upon due inquiry by the Society in Holland, and the ſtatement which Mr. K. offered of his reaſons and motives, the Directors could not but cordially approve of his conduct; and therefore invited him to an interview with them in London, together with the African ſtrangers.

An opportunity to behold and converſe with ſome of the firſt fruits of the Miſſionary Society's labours in Africa, and to hear them declare, with their own lips, "the wonderful works of God," afforded a new and unequalled kind of ſatisfaction and delight. It was affecting, in no common degree, to hear theſe dear people, themſelves recently delivered from the power of darkneſs, earneſtly pleading in behalf of the heathen world at large, and of their own countrymen in particular. A few ſentences to this effect will not be deemed impertinent. One of the Hottentot women thus expreſſed herſelf: "What a pity, what a ſin it is, that you (Europeans) who have for ſo many years enjoyed, in great abundance, the heavenly bread, ſhould keep it all to yourſelves, and not ſpare one little crumb to the millions of poor heathen;" adding, that "you may depend upon it, that you ſhould not have the leſs for yourſelves, by giving ſome to them; but that the Lord Jeſus would bleſs you, and give you the more!" She alſo obſerved, That could we but conceive fully of the miſerable ſituation of the Hottentots, we would certainly feel more compaſſion for them. She expreſſed her humble thanks to the Engliſh people for ſending Miſſionaries among them; but entreated them earneſtly to proceed further in this good work, the Lord having opened an effectual door, and there being yet ſo many thouſands who know not the Lord. When taking leave of the congregation, ſhe ſaid, "The laſt thing I would ſay is, O pray for poor Heathen!"

It was the earneſt wiſh of the Directors, that Mr. Kicherer and his friends might return to Africa as ſoon as poſſible, to

reſume

reſume his uſeful labours, and to refreſh the hearts of his poor people, who parted with him in extreme regret, and who fully expected to ſee him in the month of March; but inſuperable difficulties, ariſing from the renewal of hoſtilities, have hitherto prevented this deſirable event: it is hoped, however, that a ſuitable conveyance in a neutral veſſel may, ere long, be provided.

The ſame cauſe has operated to interrupt their intercourſe with Dr. Vanderkemp, no direct advices having been received from him. Through the medium, however, of the Dutch Society, who have been more ſucceſsful in obtaining his letters, intelligence of a very intereſting nature has been lately received.

FRANCE.

The Directors next advert to a Miſſionary object of great magnitude, which we were once ready to hope would, ere this, have brightened more and more on our view, but which the renewal of hoſtilities has covered for the preſent with a gloomy cloud. The Society will recollect, that the New-Teſtament of our Lord and Saviour Jeſus Chriſt has been printed in France; and meaſures were adopted for diſperſing that holy book, and the Eſſay on its Authenticity, throughout every part of that country, and its dependencies. The Old Teſtament alſo was printing; and in a ſtate of forwardneſs, previous to the breaking out of the war. The Directors indulge a hope, that the former is, in ſome degree, ſilently diffuſing its ſalutary influence in that *barren land*: and although the political ſtate of the two countries has made is expedient for us to ſuſpend our intercourſe with France, yet it may be hoped, that the printing of the whole Scriptures will be effected by a Society on the Continent, actuated by views ſimilar with our own; and who are not, like us, prohibited from this good work by a ſtate of warfare with that country. This circumſtance alſo puts it out of our power to repreſent ſo particularly, as might otherwiſe be done, the real ſtate of the Proteſtant cauſe therein. We have, however, reaſon to believe that, in the courſe of the paſt year, a conſiderable number of Proteſtant congregations have been ſupplied with paſtors, in different parts of the republic; and that an increaſing bias, in favour of that cauſe, appears among the people.

NORTH AMERICA.

The Directors will now proceed briefly to mention the circumſtances of the Society's Miſſions in North America.

Mr. Bentom ſtill reſides at Quebec, where he has ſuſtained conſiderable oppoſition from perſons who bear the Chriſtian name; and who have prevailed on ſome of his leſs ſerious hearers

hearers to withdraw themſelves from his miniſtry. He has not been able to extend his labours to the Indians; but his ſervices in Quebec have, we truſt, been uſeful to many. The obloquy, however, which his adverſaries have contrived to throw upon him, appears to have brought his uſefulneſs there to a ſtand; ſo that he is deſirous of reſigning his ſtation to ſome other miniſter: a meaſure which the Directors conceive may be expedient, ſhould the Society think proper to ſend another Miſſionary there, and a ſuitable perſon could be found, who is able to preach in the French language: a qualification highly deſirable for Miſſionaries in Canada.

Mr. Mitchell, who has reſided for about three years in New Brunſwick, has been an inſtrument of ſpiritual good to ſeveral individuals in that place. He has, however, left that part of the country, in conſequence of his marriage; and removed to another ſpot, where, we hope, he will ſtill exert himſelf in the cauſe of Chriſt. The poor people, to whom he preached at New Carliſle, appear to reliſh the good word of God, and who were engaged in building a better place of worſhip, are extremely deſirous that the Society would furniſh them with another miniſter. The Directors, wiſhing to comply with their laudable requeſt, have determined on ſending the Rev. Mr. Pidgeon, one of the ſtudents at Goſport. This appointment Mr. P. has accepted with perfect readineſs; and having been ordained at Goſport, has ſailed for America.

From letters received from Mr. Mitchell, it appears that, in a journey of conſiderable extent, he viſited a great number of ſettlements inhabited by Highlanders, &c. many of whom were Catholics, and who gladly received the word.—Whole towns and diſtricts were totally deſtitute of all religious ordinances, and ſeemed in danger to loſe the very forms of Chriſtianity; many of them expreſſed ſtrong deſires for the means of religious inſtruction; and would rejoice even in the occaſional viſits of an itinerant miniſter. Among perſons of this deſcription Mr. P. is to labour as much as poſſible; and to collect as particular an account as he is able of the ſtate of religion throughout the province of New Brunſwick. Information of this kind cannot fail of being highly intereſting to Chriſtians of this country, and may ultimately lead to ſome active meaſures for the more general diffuſion of evangelical light in that dark part of the earth. As a portion of the Britiſh empire, inhabited by perſons who have emigrated from hence, or are deſcendants of Britons, they have a ſtrong claim on our compaſſion; and it may be hoped, that a juſt and accurate repreſentation of their pitiable ſtate may induce our wealthy merchants, and others, to exert their benevolent endeavours in that

that quarter, upon a larger ſcale than may ſtrictly comport with the preciſe object of the Miſſionary Society.

Theſe obſervations are in ſome meaſure applicable to Newfoundland. Mr. Hillyard, whoſe faithful ſervices in that iſland have been formerly reported, having fulfilled the term of his engagement with the Society, returned to England early in the laſt year; but feeling an earneſt deſire for further uſefulneſs in Newfoundland, he voluntarily offered to reſume the ſcene of his former labours. The Directors readily accepted his propoſal; and he accordingly ſailed from Liverpool in the latter end of the ſummer; and they have had the pleaſure of hearing of his ſafe arrival at Carbonear.

ASIA.

The Directors would now ſolicit the attention of the Society towards the vaſt regions of the eaſtern world. Theſe have long engaged the pity and the prayers of the Society; nor have the Directors ever loſt ſight of the ſtupendous object: they have repeatedly announced their earneſt deſires to ſend to the deluded millions of Aſia the glad tidings of the glorious goſpel, whenever the good providence of God ſhould open their way, and furniſh them with Miſſionaries whoſe talents and diſpoſitions ſhould appear ſuited to ſuch important ſtations as abound in that part of the globe. The period for entering upon the intereſting ſervice has at length arrived; and there are now on their way to thoſe countries ſix brethren, two of whom are accompanied by their wives. The Rev. Mr. Vos ſuperintends the Miſſion deſigned for Ceylon. His long ſtanding in the Chriſtian miniſtry; his faithful and ſucceſsful labours therein, both in Holland and at the Cape of Good Hope, point him out as a perſon remarkably qualified to fill this ſtation. He is accompanied by the brethren Ehrhardt and Palm, natives of Germany, who received their education for Miſſionary ſervices at the Seminary at Berlin. Mrs. Vos and Mrs. Palm have alſo an important ſervice to occupy their zeal, in the inſtruction of the female natives, and in aſſiſting in the education of children.*

Thoſe who are deſigned to labour on the continent of India, are the Rev. Meſſrs. Ringeltaube, Deſgranges, and Cran. The firſt is a native of Pruſſia, who has already paſſed a ſhort time in India. The other Miſſionaries have been about two years in the Seminary at Goſport; and the whole have been ordained to the office of the Chriſtian miniſtry, and recommended to the grace of God in the diſcharge of the arduous and

* *From unavoidable circumſtances, Mr. and Mrs. Palm could not proceed with the reſt of the Miſſionaries; but wait at Copenhagen for another opportunity.*

and important ſervice to which they are called. The Society will, no doubt, bear theſe devoted ſervants of God in their affectionate remembrance; and, at the throne of grace, implore in their behalf the Divine protection, counſel, and ſupport, that they may make known among the Gentiles the unſearchable riches of Chriſt; and at length finiſh their courſe with joy!

The Directors have the ſatisfaction to make a favourable Report of the ſtate of the Seminary at Goſport. The young men, who are under a courſe of inſtruction ſuited to Miſſionary labours, purſue their ſtudies with diligence; and evince that devotedneſs of heart to the great object in view, which encourages their worthy Tutor and the Society to hope that they will one day become burning and ſhining lights in the benighted regions of the Pagan world. Two other perſons have nearly finiſhed their medical ſtudies; and, we hope, may be eminently qualified for ſituations in which the healing art may prove a happy introduction to the diſpenſation of the goſpel, particularly in the moſt highly civilized countries of the eaſt.

With cheerful confidence the Directors look forward to the continued and liberal ſupport of the Religious Public. The Society will perceive, by the foregoing ſtatement of the enlargement of the Miſſionary ſphere, that the expenditure of the Inſtitution muſt, of courſe, be exceedingly increaſed: about 2000l. will be requiſite for the conveyance of the Miſſionaries now on their way, or ready to depart; and nearly the ſame ſum may be annually neceſſary for ſeveral years to come, for the purpoſes of their ſeveral Miſſions. The viſit of the Africans to this country, and their return, together with eight additional labourers, have occaſioned an unexpected and conſiderable demand; but, we truſt, that this expenſe will not become a matter of regret, when the ſatisfaction which their viſit has afforded to the Society, and the probable advantage which the Miſſion may derive from their report in Africa, are taken into conſideration. When the large ſums, which the efforts of the laſt year have occaſioned, are paid, it will be found that the expenditure has greatly exceeded the income. Thoſe of our friends, therefore, who have ſuppoſed the retention of a large capital by the Society to be improper, will find that it will then be conſiderably reduced; and unleſs the exertions of the public, particularly in the country, ſhall keep pace with the extended operations of the Society, the reduction muſt be far greater than the Directors conceive is compatible with the permanent intereſts of the Inſtitution: but they indulge a confident expectation, that while they purſue, with ſteady zeal, the grand object propoſed,—"the ſpread of the goſpel in Heathen and other unenlightened countries;"—and while the great Head of the Church ſhall be pleaſed to ſucceed with the ſacred influences of

his Holy Spirit their feeble endeavours, their Fellow-Chriſtians, of every denomination, will cheerfully conſecrate to this ſervice a ſufficient portion of their worldly ſubſtance, to enable the Society not only to ſupport the Miſſions already eſtabliſhed, but continually to make new inroads into the kingdom of darkneſs, and to erect the ſtandard of the croſs in every country to which they may have acceſs. Much, very much indeed, remains to be done. We have but juſt begun our work. We have made a beginning, and God has proſpered it. Let us go forward. The voice of the Word is, "Go forward!" The voice of an approving Providence is, "Go forward!" Let the encouraging voice of the Public, in their prayers and in their generous contributions, alſo be, "Go forward!"

OTAHEITE.

The Directors of the London Miſſionary Society have lately received letters and journals from Otaheite, by which we have the pleaſure to hear, that the Miſſionaries continue in ſafety and health, and are diligently engaged in the inſtruction of the natives. Alſo a letter from Dr. Vanderkemp.

The Journals of the Miſſionaries at Otaheite, from October 1, 1802, to April 11, 1803, were brought to England by the *Unicorn*, and happily preſerved by a Mr. Newton, the ſupercargo, and part owner, notwithſtanding the ſhip was captured by the French in her way home. The Miſſionaries having attained the language, frequently preach to the natives, not only ſtatedly on the Lord's-day at *Matavia*, their place of reſidence, but Meſſrs. Jefferſon and Scott have made a month's tour, in October and November 1802, through a large part of the iſland, preaching ſeveral times a-day to the people they could collect. In ſome places, few could be induced to attend; in others, a conſiderable number.

Meſſrs. Bicknell and Wilſon took a journey round *Eimeo* for a month, commencing December 23, 1802, and preached to many ſouls.

The whole number of adult perſons who heard our brethren in the former tour, was about 3,700. For the greater part, they heard with much indifference, and even ſome mocked; but a few were attentive and inquiſitive. In the latter journey round Eimeo, the attention of the natives was more ſerious. They have not yet perceived any poſitive fruits of their labours in the converſion of the heathen; but they have ſown in hope; and, we truſt, will reap with joy.

The havoc made by diſeaſe and war has been deplorably great;—ſome parts of the iſland are almoſt depopulated; and, from

from the moſt accurate judgment they could form, the whole number of remaining inhabitants does not exceed ſix or ſeven thouſand at moſt.

A few days after the arrival of the above official papers, freſh intelligence of a later date was communicated to the Directors by Captain M'Lennan, of the ſhip *Dart*, juſt arrived, and which left Otaheite September 2, 1803. While he was there, an event of great importance took place. *Pomarre*, the principal chief, who had been feaſting at Attarahoo, in order to conſolidate his authority in that quarter, was about to pay a viſit to the ſhip, when he was obſerved ſuddenly to drop his paddle, and ſink down into the canoe. It appears that he was ſeized with an apoplectic fit, and expired in half an hour.

The Miſſionaries having loſt their principal protector, began to be alarmed for their ſafety; but on aſſurances received from Edea, that whatever changes might happen in the government, they ſhould be ſecure, they reſolved to continue in the iſland, and perſevere in their labours. The Captain left them all well.

DR. VANDERKEMP.

A Letter has been received by the Directors from Dr. Vanderkemp, dated Feb. 29, 1803; from which it appears, that the Miſſion at Bethel's Village goes on well; that the goſpel ſpreads more and more among the poor Hottentots; and that the progreſs of the ſcholars in reading, writing, and religious knowledge, is equally aſtoniſhing. The Miſſionary ſpirit which animates the new converts to profeſs the name of Chriſt whenever they have opportunity, is remarkably great, and will appear very extraordinary to all who know their natural languor, ſtupidity, and averſion from every kind of mental or bodily exerciſe.

Extract of a letter from Mr. Palm, dated Copenhagen, June 11, 1804.

"Our brethren left Copenhagen on the 20th of April. From Elſineur they wrote us word, that the Lord has again been pleaſed to exerciſe their faith at the firſt ſetting out of their long voyage. Their ſhip happening to lie at anchor about three Engliſh miles from the ſhore, they were obliged to join it in a boat; but when they had made about three parts of their way, the boat became leaky; and ſuch a quantity of water ruſhed in, that, all of a ſudden, they found themſelves immerſed almoſt to the middle. But Mr. Voſs having, happily, a tin veſſel with him, they made uſe of it to bail out the water as faſt as they could. By this means they kept themſelves up till

till their ſhip's boat came to their aſſiſtance, and ſafely carried them on board. Mr. and Mrs. Voſs, however, caught a ſevere cold."

Extract of a letter from a Miſſionary on the Coaſt of Malabar.

[Translated from the German.]

"On the 20th of Sept. 1793, I ſet out on my journey for Tanſchaur, in company with the worthy Mr. Schwartz. The Prince of Tanſchaur, the adopted ſon of the late King Tuletchi (whom he, by the expreſs deſire of government, had brought to Madras) accompanied us, with his retinue on horſeback, for ſome miles. On the evening of the ſame day we reached Tirupalur, a great Heathen place, with two temples, eſteemed very holy by the Pagan prieſts. Here Mr. Schwartz had occaſion to ſpeak with many bramins, and other people (to whom he was already known) a word in due ſeaſon. In an animated and energetic ſpeech, he ſhewed them the abſurdity and corrupted ſtate of the Heathen religion; and their blindneſs in compariſon with the light of Chriſtianity, as a clear, pure, and rational ſyſtem, and a convincing and powerful doctrine.—I ſaw, with amazement, how willingly theſe poor creatures heard this powerful inſtruction.

"It muſt be allowed, that to keep awake the attention of theſe people, a perfect knowledge of the language, which Mr. Schwartz poſſeſſes in a very great degree, is required. He ſpoke a long time to the multitude ſtanding; and though I did not underſtand the whole diſcourſe in the Malabar tongue, yet I remarked, in the very eyes and whole deportment of this numerous aſſembly, that, to the ſeveral queſtions propoſed to them, they more than once anſwered, "Yes, it is true, it is right, it ſhould be ſo." The night ſoon came on, and Mr. Schwartz moved, as if he would depart; "O, by no means!" cried the people: we wiſh to hear you longer. "Come," ſaid they, "ſit down here; you are tired of ſtanding."—We readily complied; and ſat down on the ſteps of a ſtone ſtair-caſe, near which there ſtood a great waggon, in which, on feſtival days, their idols are drawn.

"Mr. Schwartz continued preaching for about half an hour longer. The people, on their departure, thanked us for the pains we had taken on their account. We aſked theſe people afterwards, why they did not embrace ſo excellent a doctrine, which they themſelves could neither contradict, nor allow to be any otherwiſe than good; but the anſwer was always this: —"Yes, that we would do, was it not for the world and the belly: the world would hate, deride, and deſpiſe us; nay, even your own people, who call themſelves Chriſtians,

Chriſtians, would mock us:—and the belly muſt be ſupported; —you prieſts cannot maintain us! and you are not to be blamed for it: your government will not provide for us."

AFRICA.

A Miſſionary now labouring in Africa, thus writes:

"My preſent habitation is among the Briquas, at the Kroeman River, about twelve days journey beyond the Orange River, about the latitude of 25 ſouth.

"The Briquas are more civil than any other nation in this part of the world. They do not murder, nor ſteal; and are very ſeldom at war. Their language is pleaſant, and without the claps of the tongue among the Hottentots: they do not worſhip idols, but acknowledge one Supreme Being; they circumciſe their children: they cultivate the ground; and ſow a ſort of corn, pumpkins, beans, &c.: they trade with other nations in iron, braſs, ivory, cattle, and ſkins. They are governed by kings. The name of the prince where I am labouring is Mallahabang. They make their own inſtruments and tools, — ſuch as knives, axes, &c. Wild beaſts abound here, — ſuch as elephants, buffaloes, rhinoceroſes, and gnoes, with others not mentioned in the natural hiſtories. Once in two or three weeks I ride round to the different kraals in my neighbourhood, to preach the goſpel to them by means of an interpreter. To thoſe who live nearer to me, about 150 in number, I preach every Sabbath. A few Corannas, who live with me, I inſtruct every day. I labour under great difficulties, and my ſituation has been very trying for three years paſt; but have reaſon to glory in tribulations."

MISSIONARY INTELLIGENCE.

A SEMI-ANNUAL meeting of the board of Truſtees of the M. M. Society was holden in Boſton, on the 13th inſt. After a ſolemn addreſs to the throne of grace, the buſineſs of the meeting was entered upon, and ſucceſſively gone through with very great harmony and ſatisfaction. The Rev. Mr. Smith, one of the Miſſionaries, lately employed in the ſervice of the Society, was preſent, and communicated to the Board the following intereſting Abſtract of his Miſſionary Journal.

"HAVERHILL, October 29, 1804.

"YESTERDAY I returned home from my miſſion to the new ſettlements in the North Weſtern parts of the State of New-York, having been out upwards of 17 weeks; during which

which time, I rode 1320 miles; preached 88 ſermons; adminiſtered the Lord's Supper 5 times; baptized 35 children; admitted 18 perſons into the church; attended 14 conferences, and 5 church meetings; viſited 7 ſchools, and made 157 family viſits; attended 3 funerals, and viſited 9 ſick perſons.

"In moſt of the towns, churches are formed, many of which conſiſt of 70 or 80, or from 50 to 100 members; and are in a flouriſhing ſtate; but as yet, very few have obtained miniſters. In numbers of places, the people are very deſirous of obtaining candidates for ſettling.

"I found very encouraging attention to preaching in almoſt all places; and was preſſed above meaſure, by the ſolicitations and tears of many, to ſtay longer with them, or viſit them again. Indeed, it was extremely difficult and painful to leave them. Many times, after preaching in the forenoon, the afternoon and evening, the people would refuſe to go away, and ſtill hold me in religious converſation, intereſting inquiry, or ſerious conference, until midnight, and ſometimes, till one, and even two o'clock in the morning; when I have been obliged to requeſt them to retire. They often expreſſed a concern, leſt they ſhould treſpaſs on my time and ſtrength; and, in apology, ſaid, it was ſo ſeldom they had the opportunity, that when they had, it was precious to them, and they wiſhed to improve it. In many places I left numbers, and in one place 14, who had recently become the hopeful ſubjects of ſovereign grace, and were expected ſoon to join the churches;—likewiſe numbers under diſtreſſing conviction of ſin, and ſerious inquiries what they muſt do to be ſaved.

"Although, in the review, I have great reaſon for ſelf-abaſement before God; yet I have reaſon to believe, that he has been pleaſed to bleſs the labours of ſo unworthy a ſervant, for the comforting and rejoicing of numbers of his dear children, and for the conviction and hopeful converſion of numbers, who were going down to deſtruction. And forever bleſſed be his holy name.

"Great is the call for miſſionary exertions; and happy is the opportunity, for thoſe who are diſpoſed, to exerciſe and to enjoy the benevolence of their own hearts.

"It was truly and deeply affecting to obſerve the feelings of the ſerious, and the expreſſions of their ſenſe of the benevolence of the Miſſionary Societies towards them; and their deſires that the gratitude of their hearts might be made known to their pious benefactors.

"Let every benevolent heart be opened, and the wilderneſs will rejoice, and the deſert will be glad; and God will be glorified.

"Received

"Received for the Maſſachuſetts Miſſionary Society 25 dollars and 45 cents.

"DAVID SMITH,
"*Miſſionary for the Maſſachuſetts Miſſionary Society.*

In addition to this ſummary account of his miſſionary tour, Mr. Smith gave, orally, ſuch a deſcription of the field of his labours, and ſuch general and particular information, as were calculated ſtrongly to impreſs the mind with the importance of the miſſionary buſineſs, and greatly to encourage renewed and perſevering exertions.

A letter to the Preſident of the Society, from the Rev. Mr. Powers, another of our Miſſionaries, was alſo communicated, from which the following is an extract.

"Through the ſmiles of Divine Providence, I have returned from my miſſion; during the proſecution of which I experienced much of the goodneſs and mercy of God. From my houſe in Penobſcot, I travelled ſouthward upon the Iſlands; eaſtward to the St. Croix; thence northward upon Penobſcot river; thence weſtward through the Diſtrict of Main, in the back and newly ſettled towns. I have generally found a very ready diſpoſition to aſſemble, and a very engaged attention to hear. I have been fourteen weeks in the miſſionary employment; have travelled upwards of a thouſand miles, preached ninety-five ſermons, viſited one hundred and ſeventy families, adminiſtered the ſacrament of baptiſm ſeveral times, and of the ſupper once, viſited a few ſchools, attended three funerals, and viſited numbers ſick. I have ſeen great religious attention upon Iſleſborough Iſland, near Penobſcot, and at Northport; and been informed of a good work at Bath."

This is but a brief ſketch of Mr. Powers' miſſion; but we have encouragement from him of a more particular account. As the Rev. Mr. Sewall, our other Miſſionary in the eaſtern diſtrict, was appointed for the year, no particular communications were received from him at the ſemi-annual meeting. The Rev. William Riddel, Mr. Nathan Waldo, and Mr. Moulton, are appointed to a winter and ſpring miſſion in the weſtern region.

ANECDOTE.

ANECDOTE.

Chriſtian Fortitude of a Proteſtant Peaſant.

FORMERLY, moſt of the inhabitants of Kintail, in Scotland, were Roman Catholics, though now it is otherwiſe. This poor man was tenant to a Roman Catholic nobleman; and being grievouſly oppreſſed, he, in conſequence, had arrears to a conſiderable amount with his landlord. The farmer applied to his lordſhip's under-factor, or ſteward, to intercede for him, and procure him ſome redreſs. He promiſed the honeſt man to ſpeak to his lord in his favour; but he did no ſuch thing. The farmer then addreſſed the ſuperior factor, beſeeching him to petition his lord for him: he too promiſed fairly; but did not perform. The man, in deſpair, at laſt took courage, appeared before the lord himſelf, and told him his ſimple tale. The lord had pity on him, and gave him a diſcharge in full for all he owed him; and even condeſcended to accompany the peaſant through the great hall, on the walls of which hung the pictures of ſaints and martyrs. His lordſhip aſked him, if he knew whoſe pictures thoſe were. "No."—'They are the repreſentatives of ſaints, to whom I pray that they will intercede for me with the great Lord of all, to forgive me my ſins.' "But why not pray to the great Lord of all yourſelf?" 'Oh! that would be too great a preſumption;—it is far better to have ſuch mediators, as ſaints, between God and man.' "I do not think ſo, my lord; and I will prove it:—I firſt applied to *Little Sandy*, your under-factor, to intercede with you for me: he did it not. I then addreſſed *Muckle Sandy*, the other factor: he too promiſed, but did nothing neither. Then all at once I applied to yourſelf, my lord, and you have forgiven me every thing."

POETRY.

On the Death of a Pious Female.

BEAUTY, alas, muſt fade! it cannot ſave
The fair poſſeſſor from the gloomy grave!
My lovely friend, who charm'd my raptur'd eye,
Muſt charm that eye no more; my friend *muſt die!*
But virtue lives; the ſoul, adorn'd with grace,
Aſcends to God; beholds its Saviour's face.
The heart, illumin'd by a heavenly ray,
Shines, *ſhines refulgent* in eternal day.
Adieu, thou angel; *more*, thou holy *ſaint*;
Taſte, taſte celeſtial joys, without reſtraint.
With your redeemed friends ſweet anthems ſing
To the exalted Jeſus, Zion's King.
With him, in bliſs divine, may you rejoice,
Till I ſhall join you with my feeble voice.